

I am the good Shepherd.  
John 10:11

# The Shepherd

The good Shepherd giveth  
his life for the sheep.  
John 10:11

I AM THE DOOR OF THE SHEEP. John 10:7.

Volume 22 Postmaster: In matter concerning mailing write Rev. Josef B. Haave, Rose Valley, Sask. Winnipeg, Manitoba, Second No. in February, 1946

No. 4

## SEXAGESIMA SUNDAY

Matt. 9:36—10:7

".... He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.... The harvest is plenteous.... the laborers are few; pray ye therefore.... that He send forth laborers.... And He called.... twelve... these.... Jesus sent forth.... saying, Go.... preach." It makes a farmer sad to see a good crop lost because of shortage of laborers. Christ wants us to look at fields that are ripe unto harvest. He is full of compassion. People are going lost for eternity because there are too few pastors, too few missionaries, too few consecrated lay workers in the Sunday schools and in the congregations.

There is need of workers — workers that will begin by praying. This is the first and greatest task of every child of God. Pray for workers. Pray the Lord of the harvest to send them out. Then we will have the kind of workers that He can use effectively. God sees the need of the whole world. Pray that you too many see the need beyond your little circle. Then pray for laborers to fill that need. And as you pray for the extension of the kingdom of God in the whole world, pray also for your own neighborhood. The world view of people's needs does not make a person neglect the need near by. On the other hand, those who are not interested in the success of God's great harvest on the foreign fields are really not interested in God's work any place. The motive is God's interest, not self interest.

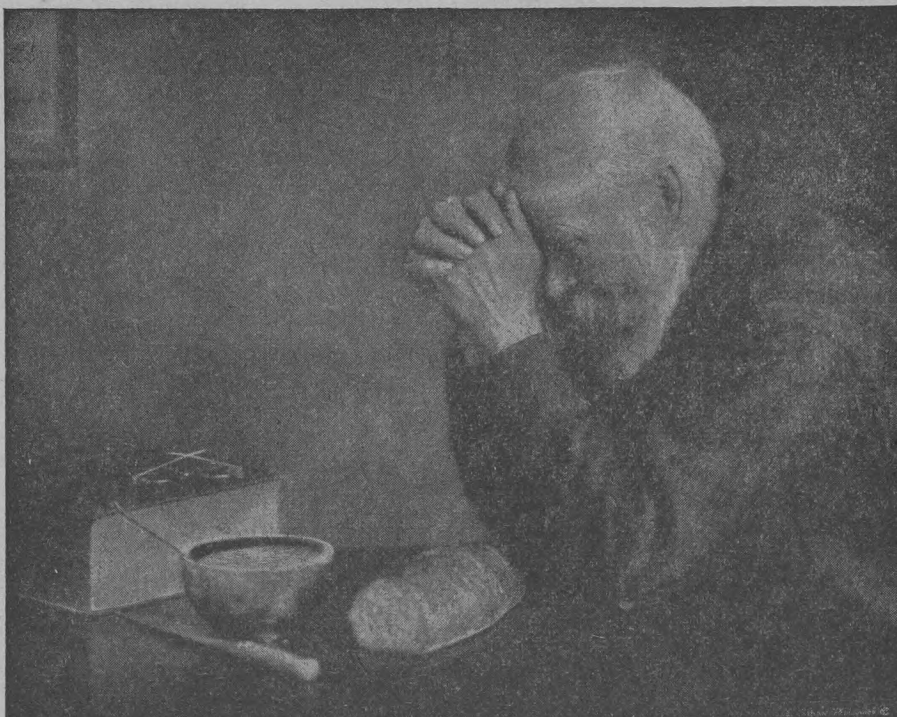
While praying for more consecrated workers, pray also for the workers already in the field. Pray that they be kept usable. Pray for your pastor and Sunday School teachers. Pray for the officers in the Luther League and in the Ladies Aid. Pray that each may do his work in such a way that the kingdom of God be extended effectively. We are tempted to censor instead of to pray. Truly there may be faults enough. But are you sure that the fault is not partly yours? Have you prayed for the laborers as God asks of you? He has promised to answer prayer. We can be especially sure that the prayers He has asked us to pray will be in accordance with His will and that He will delight to answer. Do not look for faults but for things for which to pray.

When a person has learned to pray for the work in the Lord's harvest he will also be interested in going personally into that work. From among those who have been faithful in prayer God chooses those he sends out as workers. When the disciples had heeded Christ's exhortation "Pray ye," it was not long before He spoke to them, "Go ye."

If you love His kingdom He will give you a place to work in it. It may not be a call to the foreign mission field. Most must first be home missionaries. Your first call may be to invite people to church, or to take your neighbor along to church. Perhaps you will be called to keep the place of worship clean and comfortable so that people will not stay from services because of a cold or untidy church. Yours may be a task that nobody likes to do. The important thing is that you are in the place and do faithfully the task the Lord intended for you. Make the service into which He directs you reflect the Spirit of the one you serve. Then you are an answer to prayer — a laborer in His harvest.

As you pray for workers the Lord will ask you to go as a worker. Perhaps as a Sunday School teacher, a parish worker, a parochial school teacher, a pastor, an evangelist, or a foreign missionary. But whether you are called to plow or to preach your responsibility as a child of God is to pray, work, live so that souls are won for His kingdom.

—J. S. S.



Photograph used by permission of E. Enstrom, Bovey, Minnesota

## TWO PENNIES THIS YEAR! ★

Lester A. Pierson

The Wars are over! Thanks be to God. We should offer still another prayer of thanksgiving before we even talk about giving our pennies to the Lord. It might help us yet to remember the way we prayed during those years of war.

"O God our heavenly Father, we pray with all our hearts and souls, watch over that boy of ours during the long hours of this cruel, wintry night at the front. It is so hard to rest here at home when we fear that this may be the night of his death over there. Lord God, keep him safe in body and soul in this awful, awful conflict. If it be Thy will, return him safely to us some day. Then we will be happy and thankful the rest of our lives. With Thy help, we will live close to our Saviour Jesus Christ. We will give like Christians. We will be found faithful. Forgive us dear Lord. Bless the whole human family—and again dear Father we pray, bless that boy of ours. Amen."

Many loved ones have received that dreaded telegram: "We regret to inform you." "Our boy never will come home again. He is dead over there. It would not be quite so hard if we could but kneel beside his grave for a time." Many such families whose hearts still ache and almost break are given grace by God to say: "Yes, this year, too, we will fill our Penny-A-Meal cans with even larger gifts in his memory."

Millions have had the thrilling experience—"Our boy is home again." Many others are coming soon. Can anyone measure such joy? Certainly the Penny-A-Meal cans will be too small for such families this year.

The slots in the cans ought to be big enough for silver dollars in this year of peace. Even now the openings are large enough for bills. Pennies can accomplish great results when we get enough of them together, but it takes about three 10 quart milk pails of such coins to support one missionary for a year. Nickels, dimes, quarters, and halves bring better results for the Kingdom.

Remember the slogan: *A PENNY-A-MEAL* from *EVERY PERSON* in *EVERY FAMILY* for *EVERY MEAL* during Lent. The Plan is to use the containers from Ash Wednesday, March 6, to Good Friday, April 19, or to Easter Sunday, April 21. This covers a period of 47 holy days. The results will be far greater if committees will take time to distribute and collect the cans, rather than to ask members and friends to help themselves at the close of a service.

**LISTEN!** In this Victory Year dare we give less than *Two Cents A Meal*? In order to get a 2 cent average, it means that many will have to give their dollars in order to make up for the many who never seem to find pleasure in giving to anything. In our church we have many cheerful, big givers.

The results of 2 cent giving will be almost unbelievable by Easter Sunday. Simple arithmetic tells the story. Multiplication gives the answer. We have 633,950 members in our Church. Two cents a meal means six cents a day for each member. There are forty-seven days from Ash Wednesday to Easter.  $633,950 \times 6 \times 47 = 178,773,900$  pennies or \$1,787,739.00 All of this great amount by Easter simply from 2 cents a meal? Yes! 178% of our Budget by Easter? Yes! Would it not be wonderful to reach such a goal? We will if we PRAY, if we WORK, if we GIVE.

## Thanksgiving

Thanks be to God! to whom earth owes  
Sunshine and breeze,  
The heath-clad hill, the vale's repose.  
Streamlet and seas,  
The snowdrop and the summer rose,  
The many-voiced trees.

Thanks for the gladness that entwines  
Our path below;  
Each sunrise that incarnadines  
The cold, still snow;  
Thanks for the light of love which shines  
With brightest earthly glow.

Thanks for the sickness and the grief  
Which none may flee;  
For loved ones standing now around

The crystal sea;  
And for the weariness of heart  
Which only rests in Thee.

Thanks for Thine own thrice-blessed Word,  
And Sabbath rest;  
Thanks for the hope of glory stored  
In mansions blest;  
Thanks for the Spirit's comfort poured  
Into the trembling breast.

Thanks, more than thanks, to Him ascend,  
Who died to win  
Our life, and every trophy rend  
From Death and Sin;  
Till, when the thanks of Earth shall end,  
The thanks of Heaven begin.

—Frances Havergal.

## TOPICS OF INTEREST

### BURDENS

What made that man so humpbacked? Little do we realize the burdens that men carry. Especially in the spiritual sense.

Trudging through the deep snows of winter and the mud of summer, he has been trying to carry loads far above his strength. Most people take no notice of him; few ever dream how heavy his burden is; few ever try to help him; not so few add to his burden by inconsideration and ridicule. One man told him of a strong, kind Man that could carry his burden for him. But the informant seemed himself to be humped under a burden he himself was carrying, so it was not easy to believe him. (Perhaps most of us are carrying burdens that belie our witness). Once he did meet this strong kind Man, Who offered to carry his burden, give him rest, and put a new song into his heart. But the wretched hump-back had become so attached to it that he scorned the offer. His heart was as lifted up in pride as his back was bent in weakness. So he struggled on through the years, — his load more heavy, his back more bent, his path more crooked, his face more care-worn, his soul more earth-bound, bitter and hardened against God and man. Soon he will fall by the wayside because he tried to carry his burden alone.

God does not want us to carry our burdens alone. He knows we are too weak. He sent us a Burden-bearer and a Burden-sharer Who bids us, "Come unto me all ye that labor and are heavy laden, and I will give you rest." — Rest from the burden of sin and guilt, for He takes it quite away. — Rest under the burden of life's cares and sorrows, for he gives grace and strenght to bear them. He strenghtens our backs and makes them strong. How tragic that many do not permit Christ to help them!

Has Christ removed your burden, straightened your back and made you strong? He would have you help the burdened. "We that are strong ought to bear the infirmities of the weak." How ill it becomes us, Pharisee-like, to heap burdens on struggling fellowmen without moving a finger to help them. Let helping hands and helping hearts find winsome ways of bearing witness to the Christ Who alone can take away every burden men ought not to have, and Who can give grace to bear the burdens God sees good for them to bear.

—A. K. H.

## Our Heritage

Agnes Maakestad

A wilderness saga they wrote those years  
In vast, slow rhythm the schooners tracked  
Through endless worlds of green and sky,  
with fears  
Of peril, pestilence, food to be lacked.  
Interpid, persistent, enduring, strong,  
They forded swift streams, they conquered  
the west.  
And deep in their souls rose a steadfast  
song;  
Evangelical fires burned in their breast.

Enduring hope, the fruits of faith—these  
gifts  
They passed to us. In sturdy chests a Book  
Reposed, whose Truth has power that lifts  
Past loss and pain. They had the upward  
look.  
Once more the spires arose above the wheat  
And liturgy and hymns in thankful praise  
These hundred years have throbbed in  
solemn beat  
To guide us through these dark, perplexing  
days.

A man without mirth is like a wagon  
without springs, in which one is caused dis-  
agreeably to jolt by every pebble over  
which it runs.

—Henry Ward Beecher.









### F. Melius Christiansen

A young man from Canada sat in St. John's church, Northfield, Minn., for the first time. He had just registered at St. Olaf College, and this was his first Sunday in Northfield. The service was inspiring and the young man from Canada had never seen anything quite so impressive. The organ music was superb, and it was felt that a master of the art sat at the console of the pipe organ.

The pastor had just finished the altar service. He sat down and waited. A white-haired man stepped out from behind the green curtain that concealed the organ console. The heart of the young man from Canada skipped a beat for he now saw for the first time the man whom he had heard so much about. The white, curly haired gentleman was F. Melius Christiansen, director of the famous St. Olaf Choir.

He walked toward the back of the church and disappeared through a door under the balcony. The church was quiet. People sat expectant, waiting. Then, as out of another world, music drifted out over the pews. It came from the balcony. The young man from Canada had never heard anything like it before. It was the first time he had heard the singing of the St. Olaf Choir. It was an unforgettable experience.

Our church owes much to Dr. F. Melius Christiansen. He has been influential in re-awakening in the hearts of Lutherans an appreciation of the rich heritage which is ours in the field of music. His arrangements of the chorales of the old masters have been sung by hundreds of choirs throughout the United States and Canada. "A Cappella" singing in this country came about through the influence of Christiansen.

Dr. Christiansen will soon celebrate his seventy-fifth birthday. He was born at Eidsvold, Norway, April 1st, 1871. His musical education started when he was a very young boy. His first teacher was his father, Anders Christiansen.

Christiansen's boyhood dream was to become a concert violinist, and he came to America with his violin under his arm. It was after he came to St. Olaf College and started the music department there that he began working with a group of singers and thus slowly but surely he welded them together into what became the St. Olaf Lutheran Choir.

In an article on F. Melius Christiansen, Burnette Thompson has this to say — "The name and work of Dr. Christiansen has become an inspiration to innumerable directors. Quietly working his way into the minds of students in past years, he has turned no small number of them in the direction of his own idealism. Dr. Christiansen and the Choir have been highly responsible for the awakening of interest in the chorale and in church music not only in the Lutheran Church but in other denominations as well. The large choral festivals with which Christiansen's name has been linked since their introduction by him, have greatly augmented the movement. Sharing honors in the same field as his father, Olaf Christiansen, formerly director of the Oberlin College Choir is now director the St. Olaf Choir."

Dr. Christiansen handed down the baton to his son about three years ago. Dr. Christiansen (Christy as we students at St. Olaf called him) is still the head of the music department.

The Luther Leaguers of the Canada District thank God for the influence of Dr. F. Melius Christiansen. His service in the Church has all been to the glory of God. He is and has been a faithful servant of his Lord and Master. Thank God for men like him!

E. F. Marken.

### CHARACTERISTICS OF A GOOD HYMN

Christianity took from the Old Testament worship a rich heritage of song and added to it continuously as it spread into new fields. In the apostolic age, "psalms and hymns and spiritual song" were in common use, for even the apostles knew that the thoughts and feelings of the heart find rich expression in poetry, and that melody is peculiarly fitted to give utterance to these expressions. Hymns are of value in church life not only as a means of stimulating devotion, but also of imparting great spiritual truths. For hymns appeal not particularly to the logical faculties, but rather to that which lies beyond. Only when one realizes this resulting power of poetry wedded to music can one appreciate the significance of the statement of the Roman Catholic that "Luther accomplished as much by his hymns as by his sermons." We need to teach what Luther did—that worshippers are participators in, and not observers at public worship and that it is their right and privilege to take active and audible part in the proceedings. Luther realized when he restored congregational singing that this promoted the completest harmony in congregational worship, for along with all worshippers having a common thought and feeling, hymns thoroughly harmonize in pitch and time the assembled voices of the worshippers.

As we consider what makes a good hymn we must consider the two parts of the hymn, the text and the tune. As far as the text is concerned, it should be complete in itself, short, correct in thought and sentiment, and not vague through generality. Good hymns may well become tender, but certainly not weak and sentimental. It must be remembered that hymns are offered to God in praise of Him and not of us. Therefore it must be on a level that can approach God without embarrassment to either the sender or the receiver. The text must not be judged by an appeal to men, for it must also be worthy of presentation to God.

These characteristics may be summed up by saying a hymn must be objective, dignified, and edifying. Objectivity means that hymns should glorify God, not man; they should not be sentimental by playing upon man's emotions, but rather should attempt to lift men's souls to God. Dignity means that only the best is fit for the praise of God. Hymns cannot be earthly, inconsequential, or unimportant when everything else in our worship is pointed at the glorification of God. By edifying, we mean that hymns should edify and not cheapen either the worship or the worshipper. It should help lift the worshipper to God, and remember—we cannot meet God on the human level. Everything in our church is arranged and built to help us remember the fact that God is divine. So must be also our hymns.

As to melody, a great deal could be said. Hymn tunes are judged by the same standards as are the texts of hymns. The thought must be worthy, and must respond to the inner meaning of the hymn. Let us remember that most things that "take well" are to be regarded with more or less suspicion. Many bad things are quickly picked up, but most worthwhile things need deep study and concentration. In this age of jazz, rag-time, and of trashy church music in so many circles, hard work is needed if we are to remain faithful to the high standards obtaining in the Lutheran church.

We must remember that when the church passed through the age of jazz and rag-time it picked up much of the rhythm and sentiment of the world even in its hymn settings. Personally I am opposed to jazz within as well as without the Church, for I believe it is destructive to the soul and true communion with the Divine. Many of the "light" church songs are remnants of the jazz of the pre-war period. It is told that Plato thought it wise to exclude from his ideal republic all melodies that were likely to undermine the character. Is it not true that melodies that are not worshipful should also be eliminated from the use in the church? But Bible Camp surveys and an attentive ear in many congregations will reveal the fact that many of our people have an erroneous conception of what is "church music." We need much education also here in Canada to help our people understand what is truly good church music, and good hymns.

Hymns are not interludes in the service which give the pastor a chance to rest.

They are an integral part of the worship in which the congregation takes an active part. That is why it is so essential that there be unity between the text and the music. How can one with devoted spirit sing of salvation through Jesus Christ the Saviour with a tune that is fit for the ball-room?

The Lutheran Church developed its own type of hymn, which came to be known as "the Chorale." This type of hymn is majestic, dignified, and melodic, and can be sung by a group of any size. True, it is not for lazy people, but for those spiritually alert. When the Reformation zeal had been somewhat spent, and rationalism and pietism were vying for the leadership in Germany, the chorale lost its popularity, the rhythm was evened, and the style became somewhat more dull. Pietism wanted to throw overboard the chorale entirely, but popular feeling kept it central, with variations on both sides. When zeal is high, no one will complain about the "heavy" style of the chorale. The spiritually lazy may well complain, but what if they do? Our service isn't prepared for the spiritually dull. Nowadays when there is so frequently indolence and passiveness at our service, the chorales aren't so popular, and the "Hallelujah" type of ballad or religious song is preferred. Many people think "live" singing is to be judged by singing a "catchy" or lively song or chorus with vigor. However, let me not be misunderstood. The chorale is not the only type of good hymn, but is surely one of the best. There may be room for some of the other types in our church, but certainly they should not displace the historic contribution of Luther.

Inadvertently, these "light" songs are sometimes called "Gospel Songs." But what is a Gospel hymn? The Gospel is the good tidings of salvation through Jesus Christ our Lord. Will the Gospel song then talk about "me," "my," "I," and what I have done chiefly? No, salvation is God's work in us, and yet many Lutherans veer off to the left and sing songs that indicate that salvation is man's work, aided to some extent by God. There are plenty of true "Gospel" hymns in the Lutheran Hymnary, good both as to text and as to music. The Gospel is essentially a message of pardon and forgiveness, and is not to be identified with the subjective expression of the same.

Several suggestions may be made with realation to hymns and church music in general. Most rhythm common to secular music is destructive to church music. March rhythm is not true church music. For example, "Onward Christian Soldiers" was written for a group of church school boys marching to an athletic contest. Negro spirituals are not usually worshipful for us Nordics. A strict, even rhythm is the best and strongest rhythm in church music, offset at times by dotted notes in melodic settings. Sentimental or sweet melodies are as a rule more harmful than helpful to worship of God. Religion is more than emotions. Church music ought to be distinctive, and recognized whenever and wherever we hear it. It will not be if we borrow our style from the street.

This side of the question has been given. There are other sides. This is, to be sure, a controversial question. But the Lutheran Church, known as "the singing church", needs to remain true to the best of her heritage with respect to hymns.

It was interesting some time ago to read of a poll that had been taken among American Church musicians regarding favorite hymn tunes. In the seven tunes most popular were two Lutheran hymns, "A Mighty Fortress is Our God" and "O Sacred Head". But I wonder if among our Lutheran people generally two out of the first seven would be given to Lutheran chorales? Our Church has contributed more to church hymnody than all the rest combined, and yet Lutherans are perhaps the last to realize the greatness of this contribution and are willing to sing manufactured songs by the professional hymn writers. Appreciation ought to come by education. Growth in taste and better singing does not come of itself. There must be real effort exerted in the Sunday School, confirmation classes, Ladies' Aids, and yes, in Bible Camps and at bonfires, too, if the Lutheran Church is to remain the "singing church." Christiansen writes: "Almost every choir can be taught to appreciate good music. It takes about six months to turn from the red-covered jazz hymnals to the treasures of a George Schumann, Tchaikowsky, or even of the German chorale type." Let's give six hard months of hymn emphasis in our

### Paul Gerhardt — a Great Hymn Writer.

Jesus, Thy boundless love to me  
No tho't can reach, no tongue declare;  
O knit my thankful heart to Thee  
And reign without a rival there

Words of praise, such as these, which came from the pen of Rev. Paul Gerhardt in the later half of the seventeenth century found their place in hymn books of that day. Nor has that place been relinquished in our time for as we can our treasures of song we find among them many of the one hundred and twenty-three hymns which Paul Gerhardt wrote hymns rich in warm, confiding, childlike faith, hymns fraught with tender consolation for the sorrowing soul, hymns full of praise to the Creator for the universe which Gerhardt so deeply appreciated —

Commit thou all that grieves thee  
And fills thy heart with care  
To Him whose might and glory  
The starry skies declare.  
He shows the winds their courses  
And points the clouds their way;  
Will He not guide thy footsteps  
And be Thy staff and stay?

The words are familiar to us, but is this true of the life story of the hymn writer — one of the greatest the Lutheran church has produced?

It was on March 12, 1607 in Grafen-haynichen, near the celebrated Wittenberg, that Paul Gerhardt was born. Sadness soon touched a life which was to know much sadness for Paul Gerhardt's father died before his son reached maturity. To mention that in youth he experienced the desolation and suffering of the Thirty Years War, that he studied Theology at the University of Wittenberg and that, unable to secure a parish, he spent several years as tutor in the home of Andreas Barthold, whose daughter Anna Marie later became his bride, gives a glimpse into the life of Paul Gerhardt up till 1651. In the Christian atmosphere of the Barthold home, Gerhardt's gift of song began to develop and bear fruit, perhaps greatly stimulated too by contact with the famous musician Johann Cruger who was then cantor and director of music in the church of St. Nicholas in Berlin.

Some years later in Berlin, Gerhardt, now a noted pastor and songwriter, felt called to action as the controversy between the Lutherans and Calvinists which had continued from the days of the Reformation, flared up again. Having failed to unite the two parties by conferences, the Elector Fredrick Wilhelm the Great, a Calvinist, sought to compel the clergy to sign a document promising that they would cease to attack each others doctrine and confession. Believing that such an act would be to compromise the faith, Gerhardt, sick though he was, summoned the other Lutheran ministers of Berlin to his bedside and admonished them to stand firm. Gerhardt himself was deposed from office and even prohibited from conducting private meetings for worship in his own home. Feeling the blow keenly and bearing also the weight of the recent deaths of four of his children, he found himself dependent on charitable members of his congregation for support. A little later, he was faced with the sorrows of his wife's death. However, called shortly afterwards to the office of the Archdeacon at Lubben, he labored there with much success for seven years until his death on June 7, 1676.

A sad life story perhaps is that of Rev. Paul Gerhardt but there could not have been a sad spirit in the man whose words in the following verse based on the latter part of the eighth chapter of Romans reflect a victorious faith and undaunted spirit. The verse is from his famous song, "If God Himself be for Me."

No angel, and no gladness,  
No throne, no pomp, no show,  
No love, no hate, no sadness,  
No pain, nor depth of woe,

No scheme of man's contrivance,  
Though it be great or small —  
Shall draw me from Thy guidance  
Not one of these, nor all."

Phyllis Sylte, C.U. Sec., Can. Dist.

churches, and see what difference it will make in our Canada District.

—O. K. Storaasli



# THE CHORAL UNION



## A Historical Glimpse at the Choral Union

The Lutheran Church has always sung. It was said during Luther's day that his followers sang themselves into his faith by the use of his hymns. There were but few hymns available for the use of his group, so Luther himself and some of his associates wrote hymns carrying the evangelical message, and these struck fire. As the number grew they earned for themselves the title of "The Singing Church." Luther's hymns had a contagion about them that drew people away from their former life and associations even before they had heard a protestant sermon.

Hymn singing has had its ups and downs also in the Lutheran Church, but as a rule it has been sufficiently active to have sustained the name given during Reformation times. We can trace the activity and interest of our Norwegian group quite a long ways back, even into emigrant times. One thing is sure our emigrant forefathers brought with them a love of singing and had stored in their hearts large numbers of hymns learned in their schools and during confirmation preparation. Emigrant mothers, who taught their children sitting at their knees or while they spun and wove, also taught them to sing. They brought with them a rich heritage of secular and sacred songs.

As we progressed choirs sprang into existence. The schools naturally became centers for developing this activity. The first quartet to travel and spread its gospel of song among our people was started at Augsburg Seminary, headed by Professor Reimestad. Dr. F. M. Christiansen was brought to the attention of our people as a member of that quartet. The first attempt to form a Choral Union group followed upon that movement and from those early years, 1893-1900, followed several such attempts. Professor John Dahle became a leader in this work by publishing choir music and directing choirs and organizing groups of choirs. In 1908 the Norwegian Synod had a successful Choral Union in conjunction with their Synod gathering. They filled Orchestra Hall in Chicago and set a high standard for later efforts. The United Norwegian Lutheran Church organized its Choral Union in Fargo, 1911. Dr. Christiansen already then in his 8th year as head of music at St. Olaf, was elected director and Dr. P. M. Glasoe, president. The former has served ever since with the exception of one year, when the position was filled by Dr. Carlo A. Sperati, of Luther College. The same president has served until now.

In 1927, at the Union Meeting in St. Paul, the president Choral Union was organized, merging the forces of the three synods. Biennial Choral Union Festivals have been held since that organization year. The war has prevented us from gathering in large numbers so our program has been decidedly curtailed. Fortunately circuit and sometimes district Choral Unions have been conducted quite regularly and the cause has by no means been allowed to stagnate. The next general Choral Union will convene in June, 1947, in conjunction with the National Luther League, and the meeting place will doubtless be Milwaukee.



## CHOIR SONGS for Moose Jaw Convention July 25-28, 1946

No. in St. Olaf Series	Name	Price
182	The New Song .....	.12
69	A Life in God .....	.12
207	As Sinks Beneath the Ocean(2) ..	.10
317	Jesu, Joy of Man's Desiring ..	.16
206	O Day Full of Grace .....	.20
51	Beautiful Savior .....	.10

No. in Concordia	Name
341	Jesus, Jesus, Come to Me
167	O Sacred Head
32	Ye Servants of God Your Master Proclaim
236	Glory Be To God the Father

Before going any farther get the scissors and cut out this list and paste it in the back of your Concordia. And then send a letter to Augsburg Publishing House, 425 So. 4th St., Minneapolis for the number from the St. Olaf Choir Series, and if you don't have a Concordia of your own, why not get one at the same time. S.L.B.I. Bookstore, Outlook, Sask. would also handle your order if you sent it right away.

This year we have especially chosen numbers arranged by Dr. F. M. Christiansen of St. Olaf. We had in mind to make this concert an all Christiansen program, but in the end several others were added. Eight of the ten songs are tunes that are found in the Concordia thus helping you to get acquainted with your hymns for the regular divine service.

We begin with The New Song. It should not be a new song to us. It points out to us that we should be singing to God while here, and learning the song of praise at the foot of the cross. The first two questions are asked very quickly. The rest of the song is to be taken much slower. We shall use all the sopranos from bar nine.

The Choral Union gatherings have grown to such dimensions that we are in danger of outgrowing the concert facilities of even our largest cities. The Chicago concert of 1931 brought together a united choir of over 3000 adults and a thousand children. The concert hall was spacious and with huge pipe organ in the ceiling of the auditorium, and when these forces closed the concert with "A Mighty Fortress is our God," it thrilled the huge audience to tears.

The aim has been to advance the taste of our individual choirs and furnish such songs as could be used in the local church and smaller units. Mass choruses are inspiring and uplifting, but only as we succeed in instilling the love of such material into the hearts of the individual singer and through them to influence spiritual life in the local congregation are we really functioning in a way worthy of the Singing Church.

The frontiers of our Church have vanished one after another here in the States. We have felt that in Canada the frontier is still moving onward. We appreciate the spirit which directs this onward movement and we are thankful that you are even now carrying on true to the principles sponsored by John Dahle, Carlo Sperati and F. M. Christiansen. May God bless your efforts and give you the realization that you are still bearing forward the standards of the Singing Church.

P. M. Glasoe  
President of the Choral Union  
U. L. C. A.

A Life in God is a timely thought to many people. To think that a life in God is sustained on the food from some scattered Sundays or a few moments at morn or eve is to err. God desires the youthful joy and manhood's vigor in His service. This number, of necessity, must be very quick and full of vigor.

In contrast to the preceding number, As Sinks Beneath the Ocean is one of quiet rest and resignation to the will of God even unto death. This No. 2 edition has a great surprise for us in the second stanza where the melody rises with the words from death to the resurrection and victory shared with Him who rose.

Jesu, Joy of Man's Desiring is typical of Bach. He pours out his soul in the fervent love to Him who proved that God so loved the world. Jesus is joy.

The next number is one that has come from the 14th Century and used mainly by the churches of the North. It has one of the most beautiful of Northern tunes. In the Middle Ages some of its verses had prayers to the virgin Mary. The hymn writers took the thoughts and recast them in the Lutheran spirit so that they shine forth in pure evangelical light. It is also a true Centennial Celebration song, or perhaps more appropriately Millennial in its praise to God for keeping His Church, and nourishing hungering souls until that new day when they shall praise Him in endless delight.

Beautiful Savior is that timeless chorale that never grows old. We used it four years ago at the Saskatoon Convention, but it bears repeating very often. Athanasius would have welcomed this song at the Council of Nicea as he, yet a very young man, thrilled the old bishops with his clear testimony that Jesus was True God and True Man. Do you know by heart the number of it in your hymn book?

The last four songs are from the Concordia. I find from our survey that most choirs and also most congregations have access to the Concordia. To bring out the yearning of the words and the chords of Jesus, Jesus Come to Me it must of necessity be taken quite slow, but yet with a definiteness that never lags. Note those individual majestic chords in minor and chromatic. O Sacred Head should be known to everyone, but isn't. Let's learn to sing it in parts in this Christiansen arrangement from the Concordia. Make only a very brief pause or hold on the last syllable of each 1st, 3rd, 5th and 7th line. Haydn comes in with No. 32. Here is a rousing proclamation that cannot ring too loudly in our day and age, either from pulpit or pew. The second line also brings out the song of the Business Manager of this paper that those of you who have not kept up your church paper can't be very interested in publishing abroad the wonderful Name of Jesus.

Our program is really a sermon of praise to God and thus can fittingly close as every sermon does with the Gloria in No. 236. It is the Lamb who teaches that song to all eternity.

J. B. Haave,  
C.U. Director, Can. Dist.

## Constitution of the Choral Union of the Canada District

### Article I — Name

The name of the organization shall be "The Choral Union of the Norwegian Lutheran Church Y.P.L.L. of the Canada District."

### Article II — Object

- To foster the love of good Lutheran music in the congregations of the Canada District.
- To encourage and promote co-operation among the choirs of the District and active participation in the Choral Union Concert.

### Article III — Membership

Members of local choirs and individual singers of the various congregations within the District shall be members of the Choral Union.

### Article IV — Officers

The officers of the Choral Union shall be: President, Sec.-Treas., Director, and assistant Director.

### Article V — Meetings

The regular meetings of the Choral Union shall be held in conjunction with the



## To Members and Friends of the Choral Union:

Greetings from your executive!

Our Choral Union in our Canada District was organized as such at the Young People's Luther League Convention held at Moose Jaw, Sask., in 1934. Previously too, however, choir concerts had been held in connection with our Conventions. Mr. Oscar Mossing, of Viceroy, Sask., was for many years our able and loved director. He greets you in this issue. Since 1934, hosts of our biennial gathering have been Saskatoon, Weldon, Calgary, Saskatoon, and Edmonton.

In most Circuits of the district there are also C.U. organizations. We would like to see this in all circuits. Elsewhere in this issue you will see the simple form of Constitution adopted by our District organization.

This portion of the "Shepherd" has been planned and prepared in the interest of more appreciation of good music and singing in our congregations and gatherings. If it achieves this in any small way your executive will be happy. See the aim of the Choral Union in the Constitution.

We are glad to present an article by Dr. P. M. Glasoe, on the International Choral Union. Though the International gathering is still more than a year away let us bear in mind that, God willing, it will be held at Milwaukee, Wisc. in 1947.

We like to emphasize especially at this time, that our District Choral Union is planning for the program to be held at Moose Jaw, Sask., July 28, this year. Let us make a real planned endeavor to be present. We who are members of the Lutheran Church have much to be thankful for, we have One, of Whom, and to Whom, to sing. "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation." Isa. 12:2.

Note well the items for the Concert at the YPLL Convention at Moose Jaw. Get copies of those you do not have, and practice them as choirs, or as individuals, so you will be prepared for the rehearsals at Convention.

E. B. R. Haave,  
Pres. Can. Distr. C.U.

ion shall be held in conjunction with the Convention of the District Luther League.

### Article VI — Amendments

This constitution may be amended at any regular convention by a two-thirds vote of those present and entitled to vote, provided the amendment has been presented in writing to a previous convention and approved by that convention by a majority vote.

The artist Turner on one occasion invited a number of friends to see an unfinished painting. The canvas was a scene of confused tints and clouds of light and shade; but there was nothing intelligible about it. Suddenly the artist took his brush and touched the picture with a little bit of crimson, when at once the whole picture became plain. That little bit of color gave the viewpoint to all the rest, and the scene was plain and striking. So the cross of Calvary has given the true interpretation to all the facts of history and all questions that affect the destiny of man.

—A. B. Simpson.



Jeg er den gode Hyrde.  
Joh. 10:11

# THE SHEPHERD

## Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit  
liv til for faarene.  
Joh. 10:11

Winnipeg, Manitoba., Andet Nr. i Februar, 1946

### VITNESBYRDET OM JESUS

#### Fastelavns søndag—Johs. 1:29-34

Den stille, enslige skikkelse kom fra den store kamp med djevelen ute i ødemarken til sin forløper, Johannes. Det er med rette blitt sagt at mens døperens vitnesbyrd om Jesus hos de tre første evangelister lyder slik: “Han kommer!” lyder det her “Han staar der!” og “Der er han!”

“*Se der Guds lam, som bærer verdens ynd!*” Dette er døperens salige, profetiske vitnesbyrd. Et ord for alle tider, et bilde som i seg rommer baade lidelsens og kjærlighetens dybder. Det er profetisk fordi det peker baade paa paaskelammet i Egypt, hvis blod holdt dødens engel vekk, og paa spaadommen av profeten Esaias om det stille, taalmodige lam som ble knust for vaare misgjerninger.

Det er den uendelige taalmodighet hos Jesus som Esaias uttrykker, og som døperen ogsaa vil holde fram for oss med ordet “lam”. Og burde du ikke gi akt paa din Frelsers taalmodighet og langmodighet. Naar de lidende strømmer til ham for aa bli helbredet, viser ham dem ikke bort. Han hjelper dem i deres nød. Vi ser den samme taalmodighet naar han lærer. Han aapner det guddommelige forraadskammer, og forkynner ordet med samme kraft og utholdenhet. Hverken menneskenes djervhet eller gjøremaalenes mangfoldighet og overmaalet av det elende som stod foran hans øyne, kunne uttømme dette Guds lams taalmodighet. I lyset av vaar Frelsers taalmodighet, fordømmer ikke vaart eget utaalmodige hjerte oss? Og burde vi ikke alltid takke Gud for hans taalmodighet mot oss syndere? Han sendte oss ikke til fordømmelsen for vaar motstand, han ledet oss isteden ved sin faderlige haand og ga oss tid til aa omvende oss til den Frelser som “bar verdens synd”, ogsaa min og din. Det greske ord for “bærer” betyr baade aa bære og aa bortta. Og saaledes bar jo Jesus vaar synd, ved at han borttok all vaar skyld og ved sitt blod vant for oss syndernes forlatelse.

Der er liv i aa se paa det Golgata kors, Ja just nu er der liv og for dig. Aa synde, saa kom da til ham og bli frelst, Se paa ham som der ofrede sig!

Det er vaar salighet at vi kan ikle oss Jesu fortjeneste ved tro, ved hvilken vi skal bli staaende for Gud, den hellige og rettferdige. Eller kjenner du ikke Guds lam som bar din synd? Johannes kjente det og trodde paa det. Derfor beredte han hjerterne ved sin vaandaap til omvendelse. Kun den som erkjenner og med smerte angrer sin egen synd og sukker etter forlatelse, lærer aa kjenne Guds lam, og vet hvem som bar og borttok hans synd. Ennvidere vitnet døperen om Jesus!

*Han er Guds Sønn og har den Hellige Aand*

Er lammet et bilde paa taalmod, saa er Aanden i duens skikkelse et bilde paa Guds kjærlighet som vekker det døde til liv og omskaper det ringe liv til et dyrebart. Da jorden var øde og tom, hører vi at “Guds Aand svevde over vannene.” Han svende da over en uordnet, livløs masse, men over det emne av hvilket Guds herlige verden sprang ut. Det er som fuglen som svever over sitt rede med uendelig vaktende kjærlighet for at livet skal framgaa av det. Og ble meneskets verden som en død masse paa ny gjennom synden, saa trengte den atter det varmende, omskapende liv fra Aanden for ikke aa fortapes. Naa vet døperen at den tid er kommet da Guds Aand atter skal virke lykkegjørende, oplysende og omskapende paa den syndige meneskeverden, og at tiden er inne for Guds kjærlighet til aa aapenbare seg i Kristus i klar herlighet til frelse og nytt liv. Aanden kommer for aa forklare ham og drive fram til full utvikling vaare aandelige krefter. Kristi Aand er det som alene bringer velsignelse til verden, utvikler all kjærlighetens grøde som slumrer i hjertet, og som for alltid er nok til salighet. Derfor saa Johannes Aanden bli over Kristus. Han eiet den ikke etter maal, men i overstrøm-

### F r e d

*Av forstander Ole Modalsli*

“Barn, nu skal det ikke bli flyalarm mer. Vi skal ikke gaa i kjelleren om natten. Ingen skal skyte, og ingen skal bombe. Krigen er slut!”

“Krigen er slut, krigen er slut!” Den største smaaajenta vor synger det ut, og den andre synger med: “Krigen er slut, krigen er slut!”

Vi folder hendene vore og takker Jesus. Takker ham særlig for barnas skyld. De skal faa leve i landet. Han skal bevare dem hos sig. Han skal holde sit ord for dem.

Tak da, Jesus, fra alle barna i Norge som slap at skjelve i kjelderene, slap at graate og grue, slap at lemlestes og dø under sammenstyrtede hus! Tak for fremtid og haap for dem! Tak for ny dag over Norge!

Og tak fra os, foreldrene deres, som har syndet mot dig og som ikke hadde fortjent andet end straf! Tak for din ufattelige, usigelige naade! Tak for forsoningens dyre blod! Tak for Guds fred som overgaar al forstand!

Hjelp os nu at leve dig til ære! Gi os at lede vor ungdom paa dine veier! Gi os at lære barna vore at kjende og elske dig, vor Far, og vor Frelser Jesus Kristus! Guds ord det er vort arvegods, det vore barns skal være. Tak, tak, kjære Herre Gud! Amen. *(Norsk Evang.)*

### Kristus nære i dødsstunden

Der er nu hos Guds en ung pike som har vært medlem av denne menighet. Jeg besøkte hende kort før hun døde. Hun befandt sig da i det siste stadium av utmatelse. Hun var rent ut vakker som hun laa der, og jeg har aldrig hørt saadanne ord som faldt fra hendes leber. Hun hadde hat misregninger og vanskeligheter, men der hørtes ikke et ord av klage, men hun takket Gud for alt dette, da det hadde ført hende nærmere Jesus.

Da jeg spurte hende om hun var redd for at dø, svarte hun:

“Nei, det eneste jeg frykter for er at min taalmodighet skal ta slut. Endnu har jeg ikke sagt noe utaalmodig ord, og jeg bapper at jeg ikke heller skal si noe saadant. Det er meget kjedelig at være saa svak, men om jeg fik velge saa valgte jeg heller at ligge her end at være frisk; for jeg finder det at være meget dyrebart. Jeg vet at min Forløser lever, og jeg venter paa den stund da han skal sende sin ildvogn og hente mig op til sig.”

Jeg spurte hende om hun aldrig tvilte.

“Nei, nei,” svarte hun, “jeg har kastet mine arme om Kristus.”

Og har du ingen frykt for dine synder?”

“Nei, de er alle forlatte og jeg stoler paa Jesu dyre bold.”

“Og du tror at du ikke skal tape dit mot, naar du nærmes døden?”

“Nei, ikke om han er nær mig og han skal aldrig la mig alene eller forlate mig som han selv har sagt.”

—C. H. Spurgeon.

mende fylde, og hans Aand er den uuttømmelige kilde til alle gode tanker, ord og gjerninger. Det er Aanden som vitner med vaar aand at vi er Guds barn.

Men er det da ikke nok at jeg vet at Kristus er Guds lam som bar og borttok min synd? Og at jeg dermed har alt jeg vet at Kristus er Guds lam som bar og borttok min synd? Og at jeg dermed har alt jeg trenger til salighet? Det er vel rett talt, men vi maa ikke fornekte vaart eget aandelige vesen. Vi trenger ogsaa vitnesbyrdet av Kristi Aand, han som ikke kan lyve. Og Kristus kommer naa stadig og daglig i sin Aand gjennom Ordet for aa stadfeste, fornye og bekrefte døperens vitnesbyrd om Kristus: Se der Guds lam, som bærer verdens synd!

*Venn, hvordan lyder ditt vitnesbyrd om Kristus?*

—H. Arnholt Strand.

### LITT SJELESORG

*Spørsmåls* Det har vakt litt uro i vor menighet, da en av vore unge bestemte sig til at gaa ut som misjonær til hedningerne, at en av menigheten stod op og foreslog at menigheten skulde betale hele lønnen ved siden av det som de ellers gir til kirkens gjøremaal. Dette blir en fryktelig byrde paa menigheten, og vi synes at det hele er et paafund og kan ikke annet enn bringe forargelse og ondt inn iblant menighetens medlemmer. Der er dem der allerede taler om at gaa tu av menigheten for at slippe denne ekstra utgift. Hvad sier du om et slikt forslag som blev stillet av dette menighetsmedlem?

\*

*Svar:* Det første jeg vil uttale min glede over er at en av de unge i menigheten har tatt et slikt skritt, og det var ikke at undres over at noen av menigheten blev slik grepet at han foreslog at menigheten skulde betale lønnen for en saadan. Jeg formoder at den som stillet dette forslag hadde hjertelig for Guds sak og følte, at naar denne unge vilde ofre sit hele liv paa misjonens alter, da vilde det ikke være for meget om de, som var hjemme og hørte til den samme menighet, av takknemlighet vilde ofre noe ekstra paa denne maate.

Det er naturligvis vanskelig at faa et slikt forslag igjennem, ti der er alltid dem der ikke har den rette forstaaelse av en slik sak og grunnen kan være den, at de har ikke rette hjertelig for Guds sak og da blir det meget vanskelig at gi en større gave hvert aar til noe som man ikke har hjerte for.

Det vilde være sørgelig om dette forslag skulde falle sammen og ikke kunne gjennomføres. For det første vil det være et stort tap for ham, som skal gaa ut som misjonær, at han ikke faar den støtte hjemme fra. Hvis han var underholdt av sin egen menighet, vilde det være ham en stor hjelp igjennem de mange vanskeligheter, han vil maatte gaa igjennem, at han alltid kunde huske paa, at hans egen menighet stod bak ham med sin understøttelse og sine bønner.

Dessuten vil det bli et stort tap for menigheten, om den skulde maatte si til ham, at han fikk reise ut og gi sitt liv i dette arbeide, men vi kan ikke yte mer enn det som vi yter gjennom samfundet, idet vi tar vor andel i samfundets budget.

Spørsmålet blir naturligvis om denne menighet har raad til at yte saa meget mer enn de nu yter til de forskjellige misjoner. Nu, det er en sak, jeg ikke kan uttale mig om, da jeg ikke kjenner til den finansielle stilling iblant eder, men jeg kan si, at som en regel kan de fleste menigheter yte langt mer til Guds rikes arbeide enn de gjør, hvis bare der var mer aandelig liv og mer interesse for at vinde sjele for Gud baade hjemme og ute blant hedningerne.

Jeg er overbevist om, at hvis denne menighet bestemmer sig til at ta dette ekstra arbeide op paa sitt program, da vil den tjene paa det i aandelig velsignelse, foruten at den ogsaa vil finne ut at den ikke taper paa det hvad den finansielle side angaar. Det er mulig at skal dette kunne gjennomføres, da maa der bli en aandelig opvaaknen blant flere av menighetens medlemmer, saa de kan bli slik grepet at de vover skrittet og legger alt i Guds haand. Guds velsignelse er mer værd enn alt ellers i verden.

Jeg vil anbefale at de gaar iveri med planen, og naar de har prøvet det for et par aar, da kan de finne ut om at det har skadet eder eller om det har vært eder alle til velsignelse.

Det er merkelig hvor lett vi har for at legge penger tilside for oss selv, men naar det gjelder Guds sak, da blir hjertet saa trangt. Det er nesten som at man risikerer at komme paa fattigkassen, dersom man gir noe ekstra til Guds rikes gjøremaal. Mon ikke Gud er rik nok til at skaffe oss det nødvendige?

Misjonsarbeidet har bragt rik velsignelse med sig til alle tider. Da de bekjente at sende ut misjonærer fra Norge, da var der mange som spottet ad det hele og sa, at

det var meningsløst for et slikt fattig land at sende ut store summer hvert aar til lande saa langt borte, at de aldri vilde faa se disse penger komme tilbake til sig igjen.

I Predikernes Bok 11, 1 staar der: La dit brød fare henover vandene, ti i tidens løp skal du finne det igjen.

I 1902, da jeg var i Norge paa et besøk, sat jeg i Misjonshuset i Bergen og hørte en innfødt Madagaskar prest tale, og en av misjonærene oversatte hans tale. Det var et hjertelig vitnesbyrd og hovedinnholdet av denne tale var en takk til det norske kristenfolk at de hadde sendt misjonærer til dem, saa de fikk anledning til at høre Guds ord og motta frelsen i Kristus og bli lykkelige for tiden og ha haap om en evig salighet. Da han var ferdig, kom en norsk prest frem og sa: Der staar: La dit brød fare hen over vandene, og i tidens løp skal finne det igjen. Vi sendte Guds ords brød over til Madagaskar, og nu kommer dette samme Guds ord tilbake til oss igjen.

Dette besøk av en innfødt Madagaskar prest bragte stor velsignelse til det norske kristenfolk, og der var ingen som syntes at det hadde kostet for meget at bringe Guds ord ut til de fjerne verdens egne. Jesus sa: Samler eder skatter i himlen. De skatter er meget mere værd enn de skatter som vi kan samle oss her i form av en pengesum eller annen eiendom.

Jeg haaper da at der er aandelig rikdom nok i eders menighet til at I kan gjennomføre denne sak, og at den unge mann der har bestemt sig for misjonen, kan bli understøttet av sin egen menighet.

—S. H. Njaa.

### Den Ubrukte Bibelen

En liten gutt bladet en dag i familiebibelen, som var dekket med støv.

— Mamma, utbrøt han plutselig, er ikke dette Guds bok?

— Jo, det er den visst, barnet mitt, var morens svar.

— Skulle vi da ikke gi den tilbake til den kjære Gud, eftersom vi ikke bruker den?

Guttens enkle spørsmål maa føre til ettertanke.

### Frelst ved Kjærlighet

Dr. Stuart Holden fortalte engang at han under noen vekkelingsmøter ved et skotsk regiment under talen blev fengslet ved synet av en ung mand med et ansikt som straalte av himmelens herlighet. En aften efter møtet gik han bort til soldaten og bad om at faa høre hans omvendelses-historie.

Den lød omtrent slik:

“Hadde De set mig for fem aar siden, vilde De ikke ha kjent mig nu, for jeg var da saa mørk og indesluttet som den egn hvor jeg er født. Men en aften kom der til vor sovesal en ung mand som til alles forbauselse i vort paasyn trak et Ny Testamente op av lommen og begynte at lese, hvorefter han, tross haansord og latter knelte ned i stille bøn. Dette gjentok han morgen og aften, uberørt av andres forakt. Men saa en aften da jeg gjennomvaat og stiv av kulde kom hjem fra vakt og holdt paa at trekke mine sølete støvler av mig, faldt mit blik paa denne knelende skikkelse, og synet herav irriterte mig. I en fart grep jeg mine støvler og kastet dem — vel siktet — mot hans hode. eg hadde ventet at han i det minste skulde reise sig, men han fortsatte bare stille sin bøn. Snart efter kröp jeg tilsengs, skamfuld over min opførsel. Men hvilken overraskelse, da jeg neste morgen ved min seng fandt — et par nypussede støvler! — Det varte ikke lenge før jeg maatte ha denne mand i tale, idet jeg bekjente: “Du har noe jeg ikke har.” — Det var Guds kjærlighet, aapenbaret i hans liv, som ledet mig til Kristus. Mit vitnesbyrd er derfor at jeg blev frelst ved kjærlighet.”

Spørsmålet for os blir derfor: Er Guds kjærlighet utgydt i vort hjerte?



## A Prayer for Our Loved Ones

Dear Lord, we breathe a prayer to Thee  
Upon our bended knees  
That Thou wilt keep a vigil  
For our loved ones overseas.

We ask Thee, Lord, to shed Thy light  
Upon those boys of ours,  
To keep them safe for us at home;  
Preserve them by Thy powers.

Let them ne'er forget their faith  
And ne'er forsake Thy Word;  
But let them daily speak with Thee,  
And let their prayers be heard.

And as they go their toilsome way  
Through danger, death, and fear,  
Walk with them, Lord, and let them know  
That You are always near.

And if, to one of those we love,  
That fateful hour should come,  
Take him to live in grace with Thee,  
Lord, in Thy heavenly home.

Even as we breathe this prayer  
We realize that still  
Whatever is the best for us  
Will be Thy loving will.

—Leah Witt, president,  
Mt. Olive, La Crescenta, Calif. L. L.  
—*Lutheran Companion.*

## A Greeting

To officers and Members of the Choral  
Union of the Luther Leaguers of the Canada  
District:

I extend to you my best greeting and  
pray that God will bless you in the New  
Year. Let us look forward to a meeting  
of blessed fellowship at our convention in  
Moose Jaw this summer.

Sincerely, *Oscar E. Mossing.*

## IMAGINE: YOU!

Young People, do you know that Christ  
Wants You? CHRIST wants you!! But  
not only Christ. The Devil also is on your  
trail. You, whose inclination is only to-  
ward evil in your natural state, are the  
object of contention. There are two bid-  
ders for your soul. Christ offers life;  
Satan bids death. Christ bids light; Sat-  
an, darkness. Christ offers perfect peace;  
Satan offers unrest and wretchedness. Christ  
bids eternal joy in heavenly places; Satan  
offers the pleasures of sin for a season, with  
eternal punishment in hell. And so the  
bidding for you goes on. Which shall it  
be, my friend? Christ has the most to  
offer. But Satan also allures. But Christ  
has bought and paid for you. Shall you go  
with Him, or shall you continue in bond-  
age to the Devil, the world and your own  
earthly nature, which are bent on dragging  
you down and destroying you? God forbid!

Christ WANTS you! Perhaps some of  
you are inclined to think that you are of  
so little importance that He does not mean  
what our theme for 1946 says. He WANTS  
you, not only as His personal property be-  
cause He has bought you, but He wants  
you for service. First He wants you to be-  
come His child by the new birth; then He  
wishes to commission you with the great  
command, "Go ye, and make disciples of  
all nations—". Every person whom you  
contact in our Yorkton Circuit, and else-  
where as well, is a candidate for discip-  
ship. He wants every one of His disciples  
to be soul winners. God can use you in  
many different ways to win others — by  
words of personal testimony, by acts of lov-  
deeds of kindness, by an upright life. In  
His Word He will show you how you can  
serve.

May this theme bring you to face the  
question, "What does God want me for?"  
As we read in II Timothy 2:4, "Who will  
have all men to be saved, and come unto  
the knowledge of the truth." First He  
wants to save you, then He wants, through  
you, to bring others unto Himself.

Christ wants YOU! How about it  
friend? Have YOU given YOURSELF  
to Christ? Our theme is very personal.  
So personal that Christ has singled YOU  
out and is pointing His finger as YOU.

Pastor H. W. Melby, Melville.  
(Reprinted from Yorkton Circuit  
Leaguers' Echo.)

# YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

## President's Report

The psalmist exclaimed, "Bless the Lord,  
O my soul". Do we not often have reason  
to do this? Surely as we look back over  
the past year in our Luther League work  
we are constrained to thank God for many  
blessings. There is no question but that  
the inspiration of the circuit workers' con-  
ferences last fall has carried over into our  
work in many local leagues. Again this  
year our district is way over the top in its  
contributions to the "Youth For Christ"  
offering. What is more pleasing, every cir-  
cuit is over the top. This includes Mani-  
toba, which a few years ago was dropped  
from our list of circuits as there were no  
local leagues functioning. We are happy  
to welcome back into our family of Luther  
League circuits the Manitoba group. May  
you go forward in His service.

At our District Board meeting last fall  
it was decided to publish a monthly bulletin  
in each circuit. This project has now been  
launched, and will undoubtedly prove a  
real stimulus in our work. The respective  
editors (the circuit presidents) are to be  
commended on the fine job they are doing.

Our Faith in Action project continues.  
We are hoping to be able to expand the  
parish worker program. Serving also as  
the District Evangelistic Committee your  
Luther League Executive has arranged for  
the following evangelists to visit our district  
this spring and summer: E. L. Scotvold,  
about two months; K. O. Lokken, about  
two months; A. M. Mannes, one month;  
P. Ljosveit, one month; S. D. Fauske,  
one month. Their schedules have been  
planned in according with the responses  
given to a letter sent out last fall concerning  
evangelistic activities.

Already preparations are being made for  
our district convention, to be held July  
25—28 at Moose Jaw, Saskatchewan. We  
call upon all our leaguers to begin preparing  
now in prayer for this important gathering.

—G. O. E.

## P.T.L. Service in Moose Jaw

Our regular Luther League meeting of  
the Central Lutheran Church in Moose Jaw  
was held on November 11. The theme for  
the evening was on the Pocket Testament  
League, being first introduced by an appro-  
priate hymn.

The topic was then developed by Vera  
Kronberg who stressed the importance of  
our P.T.L. and the value of our daily fel-  
lowship with Christ and His Word. We  
must personally devote ourselves to read  
a portion of God's word each day and carry  
His word with us whenever possible.

Our guest speaker for the occasion was  
Miss Lillian Tysdal, who presented in an  
appropriate and consecrated manner her ap-  
preciation on our enthusiasm to join and  
promote the P.T.L. Miss Tysdal con-  
cluded her talk by leading us all in prayer.

An enjoyable program and refreshments  
were served during the remaining course of  
the evening.

—Vera Kronberg.

## He Cometh Late

The strings of camels come in single file,  
Bearing their burdens o'er the desert sands,  
Swiftly the boats go plying on the tide—  
The needs of men are met on every hand  
But still I wait  
For the messenger of God who cometh late.

I see a cloud of dust rise on the plain,  
The measured tread of troops falls on  
my ear,  
The soldier comes, the empire to maintain,  
Bringing in pomp of war, the reign of fear.  
But still I wait  
For the messenger of God who cometh late.

They set me watching o'er the desert dear,  
Where dwells the darkness as the deepest  
night,  
From many a mosque there comes the call  
to prayer,  
I hear no voice that calls on God for light.  
But still I wait  
For the messenger of God who cometh late.

## WHAT IS YOUR I. Q.?

Educators are interested in a person's  
intelligence quotient, commonly called I.Q.,  
which is a representation of one's total in-  
telligence.

Publishers of the printed word — books,  
Christian literature and Church papers —  
are interested in your "reading quotient",  
which they like to call R.Q., a total of  
your reading.

Here is how to figure it out:

... hours per wee spent in reading fiction  
etc. — Pleasure  
... hours per week spent in reading news-  
papers and magazines — Information  
... hours per week spent in reading The  
Bible, books on religious subjects,  
Church papers — Spirituality  
Total ..... A SOCIALLY USE-  
FUL WELL-ROUNDED  
CHRISTIAN

Fill in your own figures, then look at the  
total. Of course, the more you read in  
each of the three divisions, the more useful  
and well-rounded you'll become. However,  
we are inclined to believe that the time  
spent in reading material of a religious  
nature doesn't compare too favorably with  
the time spent in the other brackets. Nat-  
urally this distracts from the total. How  
many hours for instance do you spend a  
week reading your Bible And the Church  
papers? By the way, do you subscribe to  
"Lutheran Herald", and "The Shepherd"?  
Has your Luther League a library?

Resolve while the year is still young:  
This year I will swell the total of my read-  
ing quotient (R.Q.) by reading my Bible  
every day, the publications of my Church  
and other worthy literature. "Give attend-  
ance to reading..." (I Tim. 4:13). "Blessed  
is he that readeth..." (Rev. 1:3).

H. Arnholt Strand.

## The Self-Rigtheous Robe

Luke 18:10-24 "Two men went up in  
the temple to pray: the one a Pharisee,  
and the other a Publican. The Pharisee  
stood and prayed thus with himself, God  
I thank Thee that I am not as other men  
are, extortioners, unjust, adulterers, or even  
as this Publican. I fast twice a week, I  
give tithes of all that I possess. And the  
Publican standing afar off, would not lift  
up so much as his eyes unto heaven, but  
smote upon his breast, saying, God be  
merciful to me a sinner."

How many of us are Pharisees, and how  
many are Publicans in this day? Oh that  
we would be more like the Publican and  
honestly and truthfully call upon God to  
be merciful to us and forgive us; to teach  
us His ways and help us to obey His will!  
*To help us to discard the self-righteous  
robe.* I am afraid that we as individuals  
are doing far too little for ourselves, our  
loved ones, and our neighbors, because of  
the big place the "I" has in our lives.

I think of our young people. How are  
we helping them to walk the path the  
Lord has placed before them. Are we  
praying with them and for them, or do we  
feel that we have grown out of their class,  
Do we excuse ourselves by saying we are  
too old for them (even though we may  
only be in our thirties?) Or do we desire  
to be with them and let them see we are  
interested in what they do.

I think of our Luther Leagues. Let  
each one of us think of his own local  
League. Do we love them, pray for them,  
attend their programs, or do we feel, "Oh,  
that's just for the young ones, I do not  
care to attend that," or "There are too  
many worldly people taking part in our  
Lutheran League. I can't get any blessing  
out of that." Why are there so many  
worldly people in our Luther Leagues?  
Could it be that they have a longing to  
learn more about Christ? Or is it that  
they just want to be bossy and show off?  
It wouldn't be because the Christian has  
failed to do his or her duty, would it?

You say, "I cannot belong to a church  
of so much worldliness." Perhaps not. But  
have you always been a child of God? Did  
you never have to say, "God be merciful  
to me, a sinner"? There are certain groups  
of people who have left the Lutheran  
Church because they felt there was too  
much worldliness in it. Why do we have

church services? Did Christ go out and  
preach only to those whom He knew loved  
Him? No! In Matthew 9: 12, 12 He  
tells us that He came to save the sinners.  
"They that are whole have no need of a  
physician, but they that are sick." How  
can we account for this if we are going  
to have a church consisting of only Chris-  
tians?

Mothers and fathers, if you are Chris-  
tians and have experienced the wonderful  
saving power of God and all His goodness,  
mercy and longsuffering, but you have sons  
and daughters who are still on the devil's  
side—do you love those children? Do you  
want them to become God's children? If  
you are going to Church, do you say, "No,  
you cannot come with us. You are too  
worldly," or would you rejoice and thank  
God if that son or daughter wanted to  
come along to church. When there is to  
be a Luther League program, do you say,  
"We do not want you to take part because  
you are not a Christian" or would you thank  
God and pray that He might use this par-  
ticipation to draw your child into fellow-  
ship with Him and show him that it is  
good to belong to God. Is it not then the  
same with another's child? Of perhaps  
your interest ends with your own family.  
It is sad to go to a Luther League pro-  
gram and see all the empty pews. Just  
a few young people and very few Christians.  
Where are they? At home thanking God  
because they are His children and wise  
enough to stay at home rather than to be  
at church with all those worldly people.

Now let us look in at that meeting. Yes,  
there is that neighbor's girl with the red  
lips, and that one with the bright ear rings.  
There's that boy that was at the dance last  
night. Look at them standing up there  
singing. Imagine! Such hypocrisy! How  
can they lead anyone to Christ? Let us  
look at the pews. There is that Johnson  
boy. He has been under conviction a  
long time. Strange how he can hold out  
that way. (It wouldn't be because some-  
one he has regarded as a true Christian  
has failed him by not attending Luther  
League?) There is the Hanson girl. Her  
parents are church members but they weren't  
at church this morning when the minister  
was there. She walked two and a half miles  
to church. I suppose just to show off her  
new dress. (It couldn't be that she has a  
longing to be in God's house?) Oh, there  
sits Mrs. So-and-So—she calls herself a  
Christian, but I don't know, she gossips too  
much. (I'm not gossiping now, just stat-  
ing facts. Perhaps if I am so much better,  
I should keep company with her and show  
her it is possible to have a good time with-  
out gossiping.) Did you see those girls  
giggling as Ole Olson read the topic? I  
said read, not preached! Of course we  
cannot expect anything different. The  
girls aren't Christians, nor is he. I can't  
see what Henry Berg, up there at the  
front, wants to be along for. There can't  
be any blessing for such a fine young man  
to be with that worldly group. (I wonder  
if he is praying for them?) Oh, now he  
is going to have the last topic. That's  
going to be good. Let's listen to him. Say,  
did you notice how quiet it got? They  
all seem to have respect for him. The  
Johnson boy has such a longing look in his  
eyes as if he wished he were as free as  
Henry. And look at those painted girls —  
their heads are not so high now. Could  
it be that God has spoken to them thru  
him? Yes, that Hanson girl has a tear in  
her eye. God bless her. Dear me, now  
Henry is talking about the Pharisee and  
the Publican. What did he say, He is  
explaining the difference between the two.  
I wonder — I wonder — I have been  
thinking I was like the Publican — but  
now — yes, I am afraid I was a Pharisee.

Oh, God, please forgive me for staying  
home tonight. I want to be at the next  
Luther League meeting and help Henry  
pray for all those young people.

Oh, now he is thru talking. Why, there  
is Doris, a good Christian girl. She is going  
to sing. Oh, God, that song did my heart  
good. Help me to love all the young people  
in our community and pray for them. Help  
me to see the needs of my own children  
and others. Help me to be interested in  
their work so they cannot say later, "You  
did not care for us enough to be with  
us in our churchwork."  
—E. F.